

1112 e 23
2

THE NEW FORT OF TRVE HONOVR, MADE IM- PREGNABLE.

OR,
The Martialists dignity and dutie.

Presented in a Sermon — preached to the Cap-
taines, and Souldiers exercising Armes in the
MARTIALL GARDEN, at their
generall meeting.

In Saint MARY OVERIES in Southwarke,
August 11. 1640.

By SAMUEL KEME Batchelor of Divinity, and Rector
of Little Chart in Kent.

Terram supras: si te superes.

Nulla voluptas est qua non respicit virtutem.

I SAM. 2. 30.

Them that honour mee I will honour, and they that despise mee shall bee despised.

LONDON,

Printed by RICHARD OVLTON, 1640.



BRITISH MUSEUM
NATURAL HISTORY DEPARTMENT
ALBATROSS
249



TO

The True Noble (and my Ho-
noured friends) Captaine Francis Grove,
Captaine of the Martiall Garden ; and of the
select band; and Captaine George More, and
to all the Assistants, ~~the members~~, that
doe or shall exercise in that Ho-
nourable Societie of

Armes.

esouldiers

Noble SIRS,



Y obedience echoed to your
first word of command ;
And I stood Sentinell my
watch : for the safety of
your Fort of Honour, and
made a discovery of many
enemis, that raised bat-
tery's against it ; and are continually falling
on upon it : some more openly, whom I intrea-
ted you to resist stedfast in the Faith : Some

The Epistle Dedicatory.

in Ambuscado; whom to present upon by
Pray'r; som: may b'ye stoln: into you:
For whom I gave the word, Corporall;
and beseech you, to the throte, present the
swords point of the spirit, and without the
word which is, For the Glory of the Lord of
Hosts, to let none passe. In which service I
might telyou of a farther discovery, I made, &c
of an enemie, the wind of whose discharg-
ed bullet, who zzed by my eares, but without
feare or care: as accompting it no disgrace,
to bee censured by some as foes, because, I ac-
compt it no credit to be favoured by them as
friends: and truly I have for my service a
reward suitable to my desires, if your appro-
bation, wh: are as powerfull in Reason as
in Authority, and Command. And I shall
willingly submit in my service for you, all
to your censures, with this small Testimony
of my devotion to Arts and Armes; which
makes mee sue to have this first fruit of my
Labours, plac'd under the Protection of so
Noble Captaines, and so worthy a Society;
it being my happinesse, that I have a Testi-
mony remayning in the world, to demonstrate

how

The Epistle Dedicatore.

how much I honour you: and my greatest ambition is, that it may find as courteous entertainment amongst you, as my selfe, whom your curtesies have left nothing for your valours to overcome in any thing, but am forced by you to yeeld, which will appeare by my aetivenesse, to goe out perdue upon your second commands; when I was never before prest to the like service, as to appeare the eye marke of my enemies in Print. Yet whilst I perceive your forces within distance, to retreate unto, I cannot but take courage; Though I know that therewas never any beauty gained all suffrages; nor any sermon had a generall applause, much leſſe my weake indeavours formed in the countrie shales: yet held I it leſſe faulty to incurre hazard of publick Censure, then to be taxed of willfull incivility to you: yet was I not ignorant that Athens would not suffer Pothinus, to play his Comedies where Euripedes had sometime repeated his Tragedies; which might have beene my plea: for it sutes not with mee, to presen: such things to those eyes who have more curious obiects to content themselves in perusing.

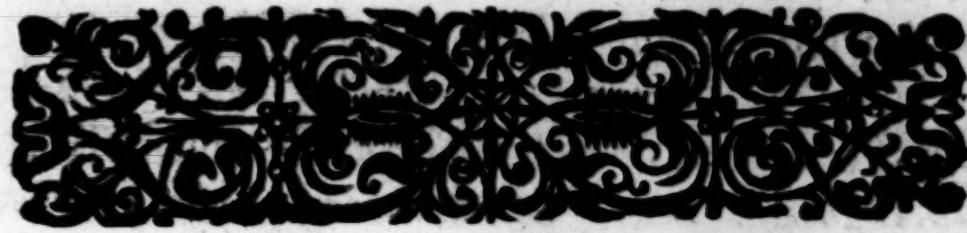
The Epistle Dedicatory.

But willing out of my infinite desire, to adde
somewhat, to the glory of so renowned Treas-
ure of Honour, And the subject being so
god, and glorious, and so worthy to take
the view, and meditation of every perfect
Spirit; and Christian souldiers practise;
though my tongue nor pen adde nothing to
the dignity of the matter; yet it is satisfa-
ction to my Labours, to intimate my love of
your Noble Societie: who am a daily Ora-
tor, at the Throne of Grace, for your in-
crease of Meanes, and Honour;

And your fellow Souldier,

SAMUEL KEME.

TO



TO
His Honoured friends, the late Stewards
of the Martiall Garden, increase
of all GRACE, and true
Valour.

Noble Friends.

Henry Grove

Joseph Knap.

Henry Candees

Andrew Holder

Thomas Bishop

Edmond Keneday

John Hardwick

John Humphrey.



When the commands of your
lore first prest me for this ser-
vice, I was with David re-
turned from you, to feed
my Fathers flock in Beth-
leem. And not three, but
many of my elder bre-
thren, were with you, who

were older sholders, and more wirthie to undertake
this Goliath-like taske, and compleater Artists than
my selfe; and are able to leave more learning for your
gleanings, than my whole vintage; I being one of
the least and lowest of the sonnes of my Mother. And
truly it was my feare least any of them should bee an-
gry,

The Epistle Dedicatore.

grie and asken why, or how I came hither ? and demand with whom I left the few sheepe in the wildernes? taxing me of Pride, and Presumpcion. To any such, my Apologie is onely this, with David : Was not the necessity of your Noble Commands upon mee, which may challenge as much interest in mee as in any other ? Being confident you will consider my occasions, that have beeene many : and that I come in a manner Running, to you, part of the Lords Host, with my poore Epsia of Corne, ten loaves, and ten fresh cheeses, my Country provision, and to see how you fare , hoping you will accept it ,as the extract of some purer wit , as scouldiers commons ; I will take courage, and through the Lords assistance, march on with my store.

Fetcht from the Magazine of
the Lord of Hosts our
Generall.



JAN

DEUTERONOMIE 23. 14.

For the Lord thy God walketh [or marcheth] in the midst of thy Campe, to deliver thee, and to give thee thy enemies before thee: therefore thy Host shall be holy, that he see no filthy thing in thee, and turne away from thee.



When I observed the lavish expences of former Ages; I could not but with pittie enquire the cause, that those famous structures they built for the honour of their Names, and use of Armes, should be so suddenly devoured by the steeleie teeth of Time; or if not so, censured to be but Monuments of their pride and luxurie: for where is Marcus Scaurus Theater? where the Bituminated walls of Babylon, within whose compasse was the

industrious Practitioners of *Armes* exercised? where the *Egyptian Pyramides*? And finding them to be done more for ostentation then Gods glory; I wondered not they were so soone undone, and that they mist of their end and became their shame. And upon this ground have thought it a word of counsell, becomming your *Martiall Dignity*, and my duty at this time to put you on a *Plot*, how to eternize your toyles of virtue, and make your new immured struture to hold out against the cruellest devastation of time; and your *Society* so glorious, as to dazzle the eyes of all that have yet *marcht* before you, or shall at any time be spectators of you. Yea give me leave, most Noble *Captaine*, and every one of you my fellow *Souldiers*, your Love and worth pressing me to this service, and your call beating mee to this observance; having from this *Marble rocke* of my Text hewed out two *Columns*, to bee so farre a poore benefactor, as to dedicate them to your use, as the strongest supporters of your *Armes* and *Honour*. And for your better view of them for approbation, I will *march* before you, till time shall sound a *retreate*; and your *Amen* be the *Herauld* at *Armes* to discharge me from this service.

On the right hand *Columnne*, if you will please to follow your *Leader*, you shall observe in great and golden Characters your *Societies* great and superlative glory. The Lord thy God will be your *Celonell* and *Prefident*, He marcheth in the midst of you. Further, garnished with a *Lanrell*, as an *Embleme* of security, He will deliver you with a *Trophy* of vittorie,

&orie, your enemies driven, or flying before you.

And now let mee intreat you to wheele about by conversion to the left hand Columne: on which is insculpt your Societie's dutie, therefore by hōst, or company shall be holy, that he see no filthy thing in thee. And secondly, the danger of Non-observance, and that is, he turne away from thee.

The first of these Pillars hath borne up the heavens, and upholds the earth, therefore cannot faile you: *The Lord thy God, is the strength of it.*

The second, that is, *Holinesse*, hath stood it out against the cruellest blasts of Sathan, and not to be undermined by any instrument.

Quit, quit yourselves (my brethren) like men of Armes, and maintaine and repaire the latter: and never suspect the least decay in the former. If you will stand valiantly, speedily like your selves make up the breaches that your sinnes and Sathan hath made for times past, in your Pillar of Holinessse. I dare assure you of deliverance in all assaults, from any enemies, and that they shall fly before you, and that God will march along with you for your future happiness.

And now having consumed so much time in a Parley, I will declare my resolution; which is first to charge upon you with this advantage of a Soldier, to goe in Sunne and windē, this advantage, as to dazzle your eyes with your conferred Glory: that I may rouse up your spirits to activity, in the exactest Stratagems of spirituall policie, to maintain your owne, by a compleat discharge of your Duty.

And First I will display before you, and charge

upon you with your Glory. The Lord thy God march-
est in the midst of thy Camp to deliver thee.

Doctrine.

It is the Martialists Glory to have the Lord God
present with, and President of their Societie.

This was that made Moses face to shine so glo-
rious, even to amazement and terror to the
people; *the presence of the Lord*. This was the
glory of Joshua and his Armie. All other Ho-
nours, as having such and such brave spirits &c. is
nothing but like the *Fucus* and *Cerusse*, that fill up
the wrinckles in an old decayed face, which can
neither indure fire nor Sunne: for as one said, *No-
bilitas sola est atque unica virtus*, so Gods presence
makes the true Noble Societie; for could you all
say, In these veynes runnes the bloud we derived
from Brutus or Germanicus; or this veine was that
I received from the stocke of the ancient Kings;
here the active and fierie spirits of *Iulus Cesar*:
should your Titles be in *folio*; yet if the Lord
should not march with you, all things would quick-
ly lie in the dust. *Aut Pastor, aut illud quod dicere
nolo.*

This, this is that which formerly, onely in the
voice of it, made the valiantest of Nations to trem-
ble, and stand amazed at our victories. This was
that that forced them to see a kind of higher perfe-
ction, peeping through the frailtie of *English* faces,
and urged them to confess a Deitie, alwayes con-
sulting for their deliverances. It is onely his Pre-
sence makes you truly happie, without which all
your glory will come to shame; all policie proove
foolishnesse;

foolishnesse, all strength weaknesse; all your well Martialed order confusion.

Who have beene more excellent in externall flourishes then many Armies of the heathen? But to make glorious, is onely in Gods presence. There comes a reflexion from your Generall that guilds you over. It is an honourable service, to serve under an honourable Captaine: so that there is no perfection for the noble minde, but in God: wee may say of our Generall, as the people of David, he is *worib an hundred thousand of us all*. For God is the Ocean of Honour, he is that Elohim: Iehovah: un-derived: Adonai: our stay and pillar: Elsbaddi All-sufficient: Jah the preserver of our breath: Tzur the strong rock and foundation of our Faith. All Honours on Earth are but Royall fountaines fed from this Ocean: and truly as no pen can circumscribe it, so no tongue can expresse it; but as Geographers note great Rivers with small lines, so must I onely but point at it, being to shut up this huge Ocean in the limited bounds of my present discourse.

This, this is he, whom as you have chosen him, so hath he chosen you, and if you will honour him he will thus honour you, and be present with you, and president over you; which Honour is not within the compasse of any Rate or price, but to bee preferred before all earthly things: yea that Gem which is the most pretious amongst externall blessings, more to be desired then life, scand in the losse of it, then death. Wherefore;

To maintaine this ground, and make this good,

אלהי
והורה
אדני
אלשדי
יח
צך

I shall draw forth a file of Arguments to present upon you.

The first Argument

I take from the greatnesse of his Majestie, expressed in the excellencie of his Titles, who is present, the Lord thy God : the glory of Israel : the strength of his Inheritance : such a one as ordaineth all Powers, for there is no Power but of God , the Powers that be are ordained of God. Such a one as breakes in peeces mighty men without number, and sets others in their stead. By him Kings reigne, and Princes rule, and Nobles, even all the Judges of the earth.

Rom. 13. 1
Iob 34. 14.

Pro. 8. 15. 16

Exod. 6. 3

In the Hebrew the Title is *Iehovah*, the honourablest name, belonging to the great God of heaven and earth. I might say much, would I apply my selfe to the curiositie of the *Cabalists* and *Rabins*, but I wave such brain-sicke inventions. Yet so much I dare averre, that there is some secret in this name more than all this : for he appeared to Abraham, Isaac, and Jacob, by the name of a strong, omnipotent, alsufficient God ; but by my name *Iehovah* was I not knowne unto them ; and I will unfold this secret.

First it importeth the Eternity of Gods Essence, it is in himselfe, that he is yesterday, to day, and the same for ever.

Secondly, it denoteth the existence, and perfection of all things in God ; as from whom all creatures have their life, motion, and being.

Thirdly,

Thirdly, it is the *Memoriall* of God, to all to whom he annexeth this Title; for the assurance of performing what he promiseth. Therefore in threatnings, as promises of blessings, he addes to all, this name *Iehovah*.

Exod. 3. 15.

The seventy Interpreters use in stead of this *x̄p̄os* a name of power, for hee hath *plenum x̄p̄os* full power over all : upon which hinge moves your security, and assurance of victory, a part of your glory.

Againe, *the Lord is your glory*, for he is your strength, *All our sufficiency is of God. I will love thee O Lord my strength.* By him wee are able to doe all things. His strength is not to be matched by any : He comes off in *Garments*, as if dipt in *bloud*, marching in the greatnessse of his strength, *mighty to save*, and therefore intimated to be a man of *Warre*, stiled the *Lyon of the Tribe of Iuda*, the Emblem of the most mighty, and approved Prince Explained, Gen. 49. 9. *Iuda, as a Lyons whelpe shalt thou come up from the spoyle.*

2 Cor. 3. 5.
Psal. 18. 1.
Phil. 4. 13.

Esay 63. 2.

Revel. 2.

Gen. 49. 9.

The second Argument.

Gods spirit breaths into a Company or Armies Magnanimous and courageous spirits, and this is the path-way to Glory. For as Courage in a bad matter is an argument of desperate folly : so in a good it is a peerlesse valiance, unconquerable fortitude ; and that league Heaven makes, Hell wants power to breake, or policy to undermine, or strength to overcome. This made a great Souldier once say, *give me any enemie rather*

ther then a holy and resolved Christian to fight with.
 The Lord saith to such a company, *Loe I am with
 thee, feare not (as to Joshua and his) be strong and of
 a good courage, I will not faile thee, nor forsake
 thee.* Such can say, The Lord is our Commander:
*If are not what man can doe to mee : Hee it is that
 makes us terrible as an Armie with banners, armed
 with a thousand shields :* Thus doth God communi-
 cate of his power to those amongst whom hee
marcheth : and as sometime he stiled himselfe the
*starre of Jacob, to give them light, so is he the King
 of Jacob, to give them power.* And this is under
 his hand and seale in your Charter, *That the seed of
 the woman should bruise the Serpents head.* And
*through him that strengthneth mee, I am able to doe all
 things,* saith the Apostle: and what then though
 our enemies be many and strong? yet he is strong-
 er that ruleth in us, and communicates, of that
 strength unto us, according to that, *greater is he
 that is in you, then he that is in this world.*

The ithird Argument.

*H*is presence is your glory, in regard it strikes all
 your enemies with feare: for they cannot
 but heare God say to you, as *David to Abiathar,*
Feare not, he that takes thy life, shall take mine also.

1 Sam. 22.23.

1 King. 22.4.

2. In regard his Attendance and Troopes be-
 comes yours, which are most glorious. When
*Jehosaphat marched with Ahab, what a glory was
 it to him?* see what he saith to him: *I am as thou
 art, my people, as thy people, my horses as thy horses:* so

if

if God march with us, his servants are our attendants, his Angels our Angels, his Hosts our hosts, his power ours.

Illustration.

A Man the King favours with his residence, shall want no honour or glory. When Zabud was knowne to be favoured by the King, how glad was he could be his servant! so if God march with you, happie will every one thinke himselfe, that can be one of your company. Now as the glory of a King is in the multitude of good subjects; so of a Captaine in well ordered souldiers. And thus have you your Charter for all manner of dignity confirmed.

1 Kings 4. 5.

But yet this whole *Globe of Honour* moves upon a brittle pin : It is those that honour him, that he will thus honour, and those that despise him shall bee lightly esteemed. For if there be remissenesse and prophanenesse in a Society, there will be a departure of their glory. It is grace that advanceth, and perpetuates Honour, and Holiness, that must crowne you with all happiness. Sinne is an enemie that degrades and evacuates Honour : the conquest of this enemie makes the eminencie of all to bee eclipsed. You have all this glory, but as the Lawyers speake, it is not *durante vita*, with perpetuity; but *durante bene placito*: not *quod adixerit*, but *quod ad se gesserit*; not so long as a man lives, but so long as wee live holily : otherwise there is no honour but is subject to mutability.

1 Sam. 2. 30.

And because this Honour is to be maintained by

C

Holiness,

Holinesse, and to be holy will pull on you many enemies, you had need bee souldjers indeed to maintaine this honour. Wherefore Arme, Arme fellow souldiers : for Sathan, and sinne and the world, as the *Philistines*, are marching towards you. I feare too many are common souldier like, too apt to give advantage for the surprizing this Honour, and are at a good distance from their Armes, giving fire to a pipe, and discharging pot after pot, or feasting it with friends &c. So how many are at a distance from the *Artillery* of God, and are giving fire to their delighted lusts, drinking downe full draughts of pleasures, and vanities, courting the sinnes of the sonnes of the Times. O heare Gods *Alarme* who keepes his station in the midst of the Campe, and yet watcheth your glory for you in much mercy. wherefore post into your Armes, make good your Ranks, and compleate your files in your severall orders. For no man that warreth, intangleth himselfe with the affirs of this life, that he may please him, who hath chosen him to be a souldier. Oh take heed of security with the people of Laish ; for you must be Holy, if you wil keepe your glory.

2 Tim. 2. 4.

Judges 18.

1 Cor. 10. 4

And now give me leave to change the Scene, and tell you, The weapons of this warrefare are not carnall, but spirituall. Now as a Souldier is not then armed when admitted in the Role, but when in the exercise of his *Armes*: so, to be holy is not to give in our names to God to be so; but when the power of every sanctifying grace is manifest in the life of a Christian.. Therefore bee yee h. ly.

Ther's

There's the duty of every souldier to God, for his received dignity from God : whence I conclude.

The motions in, and Postures of holinesse, must be every souldiers daily practise.

Doctrine 2.

THe Lord of hosts command goes along with it, To keepe a watch by this duty, will safeguard your dignity. And indeed it is but equity that there should bee this congruity, that if God make you *Glorious*, you should make it your care to be *gracious*. For this cause the Apostle presseth every souldier to bee *completely armed* with the whole *Armour of God*, the graces of his holy spirit. *Beyee holy as I am holy.*

This was it made Joshua so often charge his Armie to looke to this. So Gideon to discharge so many. Cornelius to have all his souldiers such as feared God. The Centurion his souldier in so good awe. And this is that which best becomes the *Lords Martialists*, to be *completely armed*, with the *Πλαστικὴ τοῦ Θεοῦ*: *whole armour of God.*

Acts 10.

The Lord of Hosts delights to see you in the exercise of your postures. As first to order your conversation aright, even as becomes your profession, and that according to the Rules of the Gospell of Iesus Christ, which posture is to be performed with an upright spirit : marke for your observation, and future practise, the File I shall produce in the compleat exercising of this first Posture : Enoch, Noah, Job, David, Zacharias, and Elizabeth. Observe your File Leaders, and doe yee likewise, and to incourage you from all appearing difficulties in it, let me informe you out

i. Posture.
Order your
conversation.

Gen. 5. 22. 24.
Genesis 6. 9.
I Job 1.
I Kings 9. 4.
Luke 1. 6.

1. Kings 8.
2. 3.

2. Posture.

3. Posture.

Heb. 11.

of the Kings : That your *Captaine* hath made a covenant of Mercy, for all his souldiers, that order their conversation aright.

Advance your duties by an extensive, and an intensive Motion: that is, I would have you do something every day, that you have not done before for Gods glory, and to doe that you have done in a better manner : with more Faith, humility: suffer with more patience , obey with more cheerefulness.

Shoulder your afflictions, if you will bee Gods and Christian souldiers , you must take up his Crosse, and arme and follow him , you have a whole body in this posture : for your patterne and encouragement, you have an Army of Martyrs in the Primitive Records, marching in this manner, and resisting unto bloud. And you have David professing that it was good for him that hee was put to the practise of this posture. And wise men are ever innobled by suffering, yea the more beaten downe by the burden of afflictions , the more actively they advance in their affections: like the Ball in the *Embleme*, this is their Motto, *percissasurgo*, for they are like Noahs Arke: those waves advance to heaven, which with their burthensome bulke weigh the old world to perdition.

The *Thracians* are proud to beare their husbands scarres, and let us count it no shame to practise this posture, the strong argument of Gods love towards us: you must be content of souldiers fare, that you may troope it the faster to Heaven,
your

your eternall refreshing Rendezouze.

Leuell your daily practise, make even with God by the merits of Iesus Christ for every dayes faylings.

Present your prayers, at the throne of grace, for mercy against the time of neede. This posture strikes terror to the heart of all your spirituall adversaries, if it be not slightly and formally performed: and againe as God lades you with daily mercies, hee expects your discharge of daily thankefulness: and lastly for the better managing of all, let mee intreat you to checke every inordinate desire, and unruly passion, which doe much weaken every Christian souldier in the exercise of his spirituall artillery: wherefore bee yee strong in the Lord, and power of his might. Cleare your consciences of dead workes: Prime your affections with heavenly meditations, shew your heart, and guard it from the sparkles of the flesh or the world: cast off your loose cornes of carnall thoughts that might take fire, and blemish the Image of the new man in you: Blow them away by the breath of Gods command, as Christ blew away Sathan upon his assault.

4. Posture

5. Posture.

The first Argument.

*B*ecause of your Generals presence, which is Holie, and of purer eyes then to behold iniquity: and he marcheth in the midst of you, to observe all your Postures, and deportures; therefore there must bee no uncleane thing: Now he being a holy God, it is not fit you should bee a prophane people: If the

Head be of *Gold*, it is not fit the members should be of *Iron and clay*, lest they should be smitten, and broke together: and therefore one, and all must be Holy: *Arme, march, and as one body move, and fight with and for the Lord, against his and our enemies.* The souldier that is alwayes under his Commanders eye, must have a care he fall not to any disordered action; but manage and governe his owne particular person. It was *Seneca* his counsell to his friend *Lucilius*, that when hee did any thing, hee should imagine *Cato* or *Scipio*, or some other worthy Roman in presence: and it is the saying of *Bernard*, in his booke *de vita solitaria*, that the only way to be constant in well doing, was, to bee alwayes thinking God was ever beholding:

— *Pecces quocunque sub axe,
Sub Iove semper eris.* —

Wherefore let mee say to you, as the young gallant in *Erasmus* asked his wanton Mistris, *An non pudet id facere in conspectu Dei, ac testibus sanctis Angelis, quod pudet facere in conspectu hominum?* And conclude this with this *memento,*
Inspectatorem semper aedes Deum.

That the holy God marcheth in the midst of you.

The second Argument.

THAT you may maintaine your Glory, by security in Peace, by victorie in warre. Holinesse will do it; Prophanesse will undoe it. If any abominable thing be found in *Israels Campe*, the Arke will away, and they cannot prevaile: a thousand upon

upon a thousand shall fall by the sword of a base and weake enemy: your shields will lose their virtue: your sword will lose its edge; your Armour will not be prooife: but Saint Peter saith, *If you will be holy, you shall never fall.*

Silla, surnamed *Felix*, accompted it not the least part of his happiness that *Metellus*, surnamed *Pius*, was his friend: and truly godlinesse was ever the best friend to *Honour* and happiness. This, this, is the subtillest *line of policy* to compasse this designe, and draw in God to be Head of thy Socie-
tie. Now as if God be our enemy, nothing can secure us: so hee being our friend, nothing can hurt us. Heavens influence is ever to bee besieged: when no way to escape a danger, Holiness gives us a present passage to heaven.

Restat uer Cœlo, Cœlo tentabimus ire.

Holiness is the best *Engineere* an *Armie* canne wish for, its better than *Dædalas*, and yet he made wings to escape over high walles when besieged. Let *Pharaoh* be behinde, the red Sea before; the mountaines on each side; yet Israel shall not lose their glory whilst God marcheth with them. Nay the Church shall triumph over all the enemies of their peace. No attempts shall ever hurt them, for *their strength is as an Unicorn*, and there is no sor-
cery against *Jacob*: *Hee breaketh the bowe, and the sword, and maketh them to sleepe safelij.* Nay the enemies of the Church shall fly before them, saith my text, for *God ruleth in the midst of his enemies, and shall bring them in subjection under his feete: he shall crush them with a sceptre of Iron, and break them*

² Hosea 18.

Psal. 2. 4. 9.
¹ Pet. 5. 8 9.

them in peeces like a potters vessell. And as these, so all spirituall forces. Let us bee sober and watch, for our adversary the Devil as a roaring Lyon, walketh about, seeking whom he may devoure : whom if wee resist stedfast in the faith, he will fly before us.

The third Argument.

All your outward glory cannot make you happy, if you are unholy and prophane: no more then a cloth of Gold or warm clothes can put heate, & reall beautie into a dead carcasse. *Sipax, bello pax ea deterior.* This is no more then for a Comedian, that on the stage is honoured for a King, but when off, is apprehended for a rogue : or like Tragedies bound up in velvet, all glorious without, but black within ; leaves of gold, lines of bloud : O the shame, horrour of a prophane people and Societie, professing holinesse, practising prophancenesse : A crown cannot cure the head-ach : no outward honour can quiet the conscience : It is Gods being with you : for all the letters of his name are *literæ quiescentes*, letters of rest. All your glory without holiness will yield no relish of sweetnesse. As a plentifull feast and table without profitable discourse, to feed the mind is little better then a manger : so though all outward honour were your portion, unless holiness tread out the path of it, it is little better then a *Pearle in a Swines snout*. There is no perfection for the noble minde of man but in God : and there is no communion with God but by Holiness. It is this that houses God in our hearts, and makes our

our spirits his sanctuary : by which meanes our
vile bodies that the Platonicks called a prison for
the divine soule, becomes a Temple of the Divine
Majesty. But Honours where no merit of Holiness
is, adde but to our shame ; and indeed it is
not in *Fashion* at the *Court of Heaven* to con-
fer favours, for any sinister respects : God will
reply to all prophane persons, as *Plutarch* re-
porteth of King *Antigonus*, that a young soul-
dier preferring a sute unto him; hee returned
him this answer : *I evermore bestow my fa-
vours on those that deserve them*, at least by way
of congruity, if not dignity. And *Pirrhus* his
sonnes urging him to tell them who should
bee his heire , and succeed him in his King-
dome: He replied, *Hee whose sword hath the
sharpest edge.*

The fourth Argument

I Take from the opinion of the Ancients :
that *Military motions*, and *exercise* of their
Armes is the life of an *Armie*, and only gives
meanes of victory : without which all preparation
of forces are vaine, availe nothing to the end
for which levied : without this our strength
will faile, our Armour rust, our weapons can-
ker, our enemies conquer and insult. Second-
ly, wee had need exercise, because our Enemies
are all old souldiers, full of policy and valour:
They are *Principalities and Powers*; *spirituall*
wickednesses, sonnes of *Belial*; *children of Babel*,

D

yea

yea all the powers of Hell. The world without us, flesh within us; Sathan about us; all against us. Yea how doth Sathan fall *Pell Mel* on us ? our corruptions being those *poysoned Bullets* by which hee wounds us; and occasions like *gunpowder*, the thing ~~that~~ gives fire for execution. Then wee had need to kespe a constant exercise of the *Postures* of holinesse : for how doth the Lord himselfe beginne to charge upon us and besiege us ; yea how doth hee scatter his *poysoned Arrowes* of indignation here and there amongst us ! wee had need learne how to defend our selves, and fall from the *Theorie* to the practice of our spirituall *arriallery*: for wee are not in *Garrison*, but in the field in good earnest , where many enemies, Saint *Augustine* saith , not weake, but strong, able to overcome, if not exact in the exercise of holiness. This *Honour* is the portion of *Practitioners* , not *Professors* only. Not to be wonne with *Armes* in possession without daily use; not obtained by wishes, or doing nothing , or that which is worse , by doing evill. No, wee must be *strivers*, if we will be *crowned* with this dignity , who shall bee most exact and curiously active in performing our duty. In the Græcian games, It was those that exercised themselves to victory , were crowned with the garland. So is it the *exercise* of our duty which the Lord our *Generall* crownes with this inlarged dignity : As for such as *live at ease in Zion*, pampering the flesh, and sporting their soules in the lap of

of some beloved *Delilah*; these doe but beat the aire for this Honour, for without controveſie, No combat, no Crowne; no duty, no dignity. Wherefore exercise all your Christian poſtures, againſt all the enemies of your peace with your God: and let us exercise all our forces in good earnest againſt Idolatrie and prophanenesſe, whose strength to doe us a miſchiefe are like *Behemoths*, their weapons like *Goliabs*, there blowes like the batterings of a *Tearing Cannon*; to make breaches in the strong walles of our wonted peace: now then my Brethren to your Colours, gird on your ſwords, pluck up your hearts; and fall on resolutely, on the Dominions of your owne iniquities; and then on these common enemies: and the Lord will make them fly before you, and continue his presence with you.

Uses for Application.

AMONGſt ſouldiers, and friends as we are or ſhould bee all, to bee too moideſt were an odious vice, and would put mee on abſurdities for feare of diſpleaſing, by telling the truthe. Wiſe men having beeene caſted to it, have ever taken freedome of reprooving, where vice was bold and daring. How bold was *Nathan* with *David*? *Amos* with *Amaziah*? *John Baptist* with *Herod*? *Zeno* with *Nearchus*? How blunt *Diogenes* with *Alexander*? How ſerious *Seneca* with Savage *Nero*? A ſpirit mo-

destly bent is like the winde to purge the worlds
bad syre , which would unstird infect it.

Rebus semper pudor absit in artis.

It being the longing desire of my soule, that,
you may retaine your bequeather , Honour,
and Dignity: and the word being given to mee,
watchman what of the night? give mee leave to
tell you, I discover the forces of Hell readie
to besiege it ; our many sinnes amongst our
selves undermining it : wherefore give mee
leave to sound an *Alarme* , that those that are
asleepe in securitie may be rouzed ; that those
that are disarmed may bee provided ; and that
this *Pillar of your honour* may bee secured. Let
our duty of holinesse bee daily practised : *Let*
none passe though never so speciously pretend-
ing , unexamined : Let not any thought,
word, action, which may prejudice thy Glory.
To which end be exhorted,

First, *Every souldier to march as under his Com-
mand* , and as Gods souldiers, carry your selves
suteably. How carefull was *Zabud* to deport
himselfe nobly , that *Solomon* might have noe
impeachment by him ? *so march and fight*, worthy
the honour of God, that hee *discard* thee not.
What ? Gods souldier , and prophane, and un-
clean, &c? Sute such carriages with such honour?
Are these *colours* fit to bee *displayed* in Gods
Armie ? consider, these disorders are the ene-
mies advantages. O say that these are Gods
souldiers ! Thus honour if wee walke not sute-
able to it, addes to our shame, and not our
shining :

shining : and indeed when the Lord confers worship, wee should maintaine it by worth : If the Lords souldiers , be valiant for your Captainne , and if you will taste the sweete of the dignity , be content with the sower, to practise your whole duty : your Antients set two vef-sels before *Jupiter* : The one of exceeding sweet Liquor , the other as extremely sower , and none could come to taste the honey unlesse hee first tooke downe the gall : The Romans had two Temples , one of Honour , the other of virtue, but there was no coming to that of Honour , but by that of virtue : so if yee will maintaine your dignity , maintaine your duty.

Secondly, Renounce not your Captainne , and become *Transfuga's* : Be trustie and true hearted to him : Bee i[n] earnest his souldiers , practise the Counter-march of affection betwixt God, and you : if his benefits and blessings move in the front towards you in much mercy , and goodnesse ; let your obedience bring up the reare, to meeete him with thankefullnesse : To which, end observe but every one his Leading Mercies and you cannot mistake in this practise : no more then in your ordinary practise you can fayle , if the Leader observe his right hand Man . For let but every mercy bee a Leader, and conduct you in this orderly manner ; and then will every act of obedience make up a File of thankefullnesse , which will in true place , and distance follow with great care , and severity , which will make a comely body fit

for the Lord to march in the midst of you.

Courtship and complement suite not well with souldiers, wherefore bee really obedient to all wrods of Command from your Captaine, and march with him at all times.

Thirdly, Be at unitie amongst your selves: *Eadem velle & nolle firma amicitia &c.* Let that bee the Buckler of all your Armes, to knit you together as one man. In your Postures yee seeme to be one face, one backe, one flanke: Divided Arrowes are soone broken. Let your affections be like the *Leviathan's scales*, that no sword can pierce or divide: a Company divided cannot stand: for the divisions of Reuben are great thoughts of heart: Unity is the portall at which God enters: Division the gate at which hee goes out from any Society. Where unity is, saith Bernard, there is God and all goodness, sweetnesse, and all profit. The blessing of it is set downe with a note of admiration: Divisions amongst the Primitive Christians, was the feare of the Apostle, as that which would prevent all successe in his labours: unity is the preparation for sanctification: when they were in one place, with one accord, then came the holy Ghost. This is the Churches glory: Division is the basis of its utter ruine: wherefore as the Apostle to the Phil: so I to you: If there bee therefore any consolation in Christ, any comfort of Love, any fellowship of the spirit, if any bowells and mercies, fulfill yee my joy, bee yee like-minded, having the same love, being of one

*Si colidi-
mur frangi-
mur.*

Psal. 133.

Acts 2. 1. 2.

Phil. 2. 1.

one accord , of one mind . Let nothing bee done through strife , let us follow the truth of Holinesse , in Love , that wee may grow up in him in all things .

Fourthly , Have a care of any compactment with any of Gods Enemies , closing with them , whether persons or things . Zabud was Solomons friend : *Solomon* had three enemies , *Hadad* , *Rezon* , and *Jeroboam* . This last *Solomon* sought to kill : now if *Zabud* would hold in with *Solomon* , it was no wisedome to hold intelligence with any of them ; it hid beeene enough to have lost his friendship for ever ; and therefore hee becomes a protest enemie to all of them . Take heede of closing with wicked persons ; ranke nor file thy selfe with them . We know how *Iehu* pincht K. *Iehosaphat* when he made a league with *Abab* . Take heed also of friendship with sinne .

Every lust is an enemie to God . Not an enemie , but enmitie it selfe : and if the wisedome of the flesh bee an enemie , what is the folly of it ? Take heede of closing with any lust , for it is onely for this , that God will leave you , or forsake your Societie . In *Esay* , God had taken vp his residence in Ierusalem , hee had his house and hearth there , resolved to winter , and summer with them ; yet the degrees of sinning caused his glory , by degrees to depart , till *Ezechiel* seeth that the glory of God was cleane gone out of the Temple . *Josephus* reporteth , when *Titus* and *Vespasian* came , and besieged Ierusalem , the gates of the Temple flew open ,

1 King 11.

2 Chron. 19.

Rom. 8. 7.

Esay 31. 9.

Ezech. 2. 6.

a prognostick that their combining with sinne, had thrust God out of their Societies. The Poets affirme, Troys vices were Troys ruine; and therefore was it as Austin affirmes, that they fastned their Gods with chaines to their Altars.

Fiftly, *Take heede to thy Captaines orders:* doe not that which will vex him', that's the next way to loose him indeed. *But they rebelled,* and vexed his spirit, therefore bee was turned to bee their enemie, and bee fought against them. Many souldiers there are that would take it amisse, if I should say they were not Gods souldiers; and yet are discharging whole volleys of oaths against him: To whom give mee leave to say, as Absolon to Hushai. *Is this thy kindness to thy friend?* so, is this thy duty to thy Captaine, to stab him with oathes, and to counterbar all his words of command to thee?

2 Sam. 16. 7.

Zach. 13. 6.

Surely the Lord may say to such, *These are wounds I was wounded with, in the house of my friends.* Wherefore take heed of delighting in sinne; give no leasure to it. Epaminondas being told that one of his souldiers were sick; bee replyed, *hee admired it that any of his souldiers had time to bee sicke:* So God admires how any of his have time to vex him by sinne; having so many enemies to contest with, and exercise their whole strength and time upon.

Sixtly, *Take heed of discontinuance from thy Armes and practise,* it argues little delight, and makes them in time of need more burdensome,

some, gives the enemie advantage, and makes thee come short of thy fellow souldiers.

Wherefore once more be exhorted to *Arme* with *David* to your slings, with *Peter* to your swords, with *Jonathan* to your Bow, with *Samson* to his Jaw-bone, and *Shangar* to his goade: your enemies are in *Armes*, the Philistines in the field, *Goliab* daring, the combate prepared: see you not your foes? Let me make the discovery: The *Cananites* are in the valleys, the *Aramites* in the mountaines; the sonnes of *Anak*, are not all slaine: Sathan, as Generall to our enemies, with *Ichus* cries, who is on my side, who? And loe what an host follow him! This *Ahab* hath hundreds of false Prophets: this *Serpent* hath a brood, that like the Mole can creepe under the earth, swim the sea, to raife Mole-hills in our *Trenches* to stumble at; and undermine Princes; blow up the maintainers of the Gospell with gunpowder: Hee hath *Ishmael* to scoffe; and *Rabsbekah* to rail; *Ahitophel* to counsell, &c.

Secondly, with my Captaines leave I might check such souldiers, as care never to bee acquainted, who are their enemies, How many such souldiers are there like to *Mephibosbeih*, and *Adonibezek*, lame of feete and fingers, or as *Samson*, when they are to fight want their strength and weapons? Oh how doth Sathan lead many, as the Prophet in the Kings, did the people into *Samaria*, unto the land of captivity before their eyes bee opened, enemies discerned.

E

Thirdly,

2 Kings 6. 19

Thirdly, Keepe your orders, and standing: know thy place thou art to warre in under thy Capitaine: nothing loseth the field but to presume above our place; to command when to bee commanded: some march in the *Front* should in the *Reare*, this bringeth confusion: many take too much upon them, and so like an overcharged *Cannon* recoyle and burst, they are of no other use.

Fourthly, Get strength and courage: Bee strong in the *Lord*, and the power of his might: David prayes for the spirit of life, and power. Paul a worthy warriour often commands it, want of this loseth the field. For power may warre, but without courage dares not.

Ephes. 6

Fifthly, Get wisedome and policy. *Simeon* and *Levi* must goe together to slay our *Sechemites*: and wee have need of this combate of wit, for our enemies are ancient, and subtill politicians. And blind men are unfit to fight under any Command, but the *Prince of darkness*.

Sixtly, Cast away all that hindereth. Love not the world, saith Saint John. Such whose affections are at home, with wife, goods, children, &c. are unfit to fight the Kings battailes, and such whose hearts are bent on the things of this life, the *Lords battailes*: for these will faint, and cause others also. Now courage becomes the *Lords battailes*. Such as can mock at feare, Swallow the ground for fiercenesse, meeete with a harnessed enemy, and cry aha, aha: when his darts rattle against him.

vse.

Use.

Of encouragement. Though enemies many, if on Gods side, hee is your Captaine, and Christ, Angells, Saints, all fellow souldiers: bee of good courage, strike hard, stand fast, and bee strong in the Lord, and power of his might.

1. For what an honor is it to be slain in the field?
2. All thy wounds shall be cured: the sooner killed, crowned, for by death we overcome.
3. If any souldier bee faint hearted, let them like timorous Ladyes passing over a stremme, looke at the faire landing place: looke to heaven, see what landing there is, hundreds of Angels to entertaine thee: Thinke with Moses of the reward. Wherfore say with the Apostle, Fellow souldiers comfort one another, to the practise of your dutie, to maintaine your dignity, with these words. And now I lay the burthen of these Columnnes on your shoulders, and beseech you to march out of this place forward with holinesse, which the Lord establish in your hearts, till he bring you to receive a crowne of eternall happines, and deliver you from all your enemies.

2 Th. 4. ult.

Amen.

FINIS.